

99
THE
VIRGINIA
EVANGELICAL AND LITERARY
MAGAZINE.

VOL. I.

MARCH, 1818.

No. III.

ON THE CHARACTER OF JESUS CHRIST AS EXHIBITED BY
THE EVANGELISTS.

A man of the most ordinary talents can state a fact which he has either witnessed or heard. And to relate a series of facts in regular succession requires no uncommon powers.— But a just delineation of character is not so easy. Of this one will be convinced by examining various attempts made in this way by authors even of considerable reputation. The numerous and miserable failures, which stand on record, evince the difficulty of the undertaking. Let him who doubts, make trial of his own strength—let him endeavor to draw the character of any distinguished man of his acquaintance ; or even of his lately deceased neighbor.

If this is an arduous work for the historian or biographer, it is much more so for the writer of fiction. To be able to imagine a character out of the every day track of life ; to draw the intellectual and moral portrait, and exhibit it under numerous varieties of light and shade, yet always presenting the same features, and indicating the same spirit ; to represent the discriminating principles and passions as operating according to truth and nature under numerous and considerable diversities of circumstance, is justly regarded as one of the greatest exploits of genius, and forms one of the most potent enchantments of works of imagination. It is on this account chiefly that Homer and Shakespeare have been celebrated as prodigies.

In the New Testament there is a character, not indeed professedly drawn, but presented with a boldness of feature, and vividness of coloring, that at once arrest the attention, and

charm the heart. No man of ordinary sensibility can read the gospels without being deeply interested in him who is first and last in this history, and in the system of religion connected with it. And we have often thought that the conception, and delineation of such a character, was as extraordinary as any fact recorded in the Bible. It is to be understood that this character is either real or fictitious. If the former, all that we wish follows of course ; if the latter, we are pressed with difficulties which we know not how to solve. The undertaking of the Evangelists was bold and daring in the highest degree. Indeed the most adventurous genius never attempted a similar exploit. The sacred historians do not endeavor to exhibit to us a God in the glories of his eternal majesty, accompanied with the retinue of heaven—nor do they undertake to describe a perfect being, merely human ; to show us how, in a great variety of circumstances he would act ; and in all, exhibit him as acting a consistent part. But their attempt is to present a just view of a divine Personage, clothed with the nature of man, and partaking of all its innocent infirmities. The conception of this character is truly wonderful. And when it is considered into what minuteness of detail they enter ; and into what a variety of situations they introduce him whom they call the Son of God, we are astonished at the boldness of the attempt, and tremble under apprehensions of a total failure. But let us see in what manner the biographers of Jesus Christ have performed a work so full of peril.

It is obvious that they must neither debase the Divinity by conduct unworthy of his wisdom, power, holiness, and goodness ; nor exalt the human nature, so as to make the character unnatural and monstrous. The advent of this illustrious personage is sufficiently magnificent. An angel of light foretells his birth ; and a heavenly host announces his nativity. But when we approach the abode of this new guest, we are alarmed at the poverty and meanness of his external condition. Those who appear to sustain the relation of parents are poor, and low ; and no better lodging-place is afforded for him, whom a choir of angels ushered into the world, than the stable of an Inn. Nor do his circumstances change. He is always poor. “The foxes have holes, and the birds of the air have nests ; but the Son of Man hath not where to lay his head.” It is really surprising that the Evangelists should have thought of presenting their Messiah under this repulsive form. They themselves were born and brought up in a low condition ; they knew the evils of poverty, and had often borne “the proud man’s contumely.” They could not

but have known how the admiration and favor of the world is attracted by pomp and parade, by wealth and power. Besides, it is the children of affluence and luxury who indulge in the pleasing poetic fiction of retired dignity, peace and happiness in a cottage: while the tenants of the cottage, hard-scuffled, as for the most part they are, to gain a scanty subsistence, associate riches and worldly grandeur with all their ideas of honor and felicity. In their estimation, it is not possible for a man to be great and poor. In opposition to these general principles, the fishermen of Galilee conceived the design of exciting the admiration, and esteem, and veneration of the world, by exhibiting a *character of moral sublimity*, divested of every thing that usually attracts the multitude, and calls forth its applause. And in pursuance of this design, they have presented a character invested with attributes of real greatness which inspire us with the profoundest awe; and of loveliness, which excite the warmest affections. There are no adventitious circumstances, no pageantries nor exterior ornaments, nor any thing but personal excellence. We are equally astonished, whether we regard the bold originality of the conception, or the felicitous execution of the purpose.

Again, the biography of Jesus Christ is the most interesting that has ever been written; and forms part of a very extraordinary book. A single and hasty reading of most authors is all that we desire. We can, indeed, derive pleasure from the repeated perusal of a few of transcendent excellence. But the gospel never becomes stale. Yet in the history of the Messiah, there is comparatively very little to excite the ordinary sympathies of human nature. In the works of fiction with which the world abounds, we catch the contagion of the passions which are portrayed. The feelings of lofty ambition, the heroism of a high-minded soldier, the display of strong natural affection, and the witcheries and enchantments of love, excite a deep and powerful interest, and of course afford a high, yet usually a very transient pleasure.—In the history of Jesus Christ none of these things are displayed to catch the attention. It is true that in the notices taken of other persons in the gospels, many incidents in domestic and social life are related with a simplicity and truth to nature, in a high degree fascinating. But these do not constitute the powerful, and indissoluble charm of these writings; and it still remains a question, why do they excite a never-failing interest; why do we dwell on them with unabating pleasure in the ardor of youth, the maturity of manhood, and the fastidiousness of age. The reason, we believe,

is to be found in the nature of that character which belongs to Jesus Christ, as it is drawn in the gospels; and in the truths connected with his life. Every perusal of his memoirs, if made with a right spirit, shows some hitherto undiscovered excellence, some new moral beauty. We are convinced that our conceptions had before been inadequate. In fact the character is inexhaustible. In proportion, however, as the sphere of our moral perceptions is enlarged, and our vision becomes distinct, the glories of this wonderful personage rise in our view. So that after the highest attainments of mortal man; after the completest course of moral and intellectual discipline, to which any one can be subjected, he distinctly sees that the purity, the holiness, the benevolence of the Messiah, are far, very far beyond his own. This view of the subject greatly encreases our surprise that the Evangelists should have been able to conceive and pourtray such a character as that of Jesus Christ.

The subject of the Evangelical history is clothed with power which knows no limits, and with knowledge which dives into the bosom of man, and discerns his most secret thoughts. These are difficult attributes to manage, and we cannot but feel anxious as to the manner in which the sacred historians will make their great prophet employ them. How a mere man with any pretensions of this sort would be disposed to act, we need not say. Christ never made these extraordinary endowments subservient to interest, or worldly applause.—This leads to the remark that one of the wonders in the character of Christ is his perfect *disinterestedness*; and one of the wonders in the history, is the complete developement, and perfect delineation of this rare quality. He who could multiply provisions at pleasure, heal all manner of diseases, raise the dead, and control the elements, had most ample resources. How easy was it for him to command the world.—Yet Jesus Christ never performed an action, uttered a word, or indicated a thought that terminated on self. He endured weariness, suffered hunger, and died in reproach; and never exercised his power on his own behalf. He exhausted the faculties of his human nature by going about, and doing good to others; removing their maladies; consoling them in affliction; and instructing their ignorance. We do not adopt the opinion that there is no such thing as benevolent affection in man; yet in the exercise of it, we see much of the workings, and defiling influences of self-love. This is the same thing as to say that human benevolence is imperfect. Exhibitions of this virtue by men, of the highest genius in works of fiction are, by no means, free from such defects as

show an inadequate conception of a perfectly benevolent character. Yet in that which has been drawn by the Evangelists, the reverse is true. There is not a moment's neglect or forgetfulness, nor the least failing in that perfect and entire conception of character, which enables a writer to make his hero act in consistence with himself at all times and in all circumstances.

Again, consciousness of any extraordinary endowments is almost certain in some way or other to betray itself. One may, in most instances, discover by the very air and gait of a man, whether he has, or thinks he has any remarkable gift. Self-sufficiency, arrogance, and impatience of opposition or control mark his conduct, and all his movements. But there is nothing like this in Jesus Christ. He bears himself with a meekness, patience and resignation unexampled in the records of history. He is the most unpretending person that ever was in the world. According to the history, he could wield the thunderbolts of Heaven; he held the winds in his fist; stilled the winds, and swayed all nature by his word; and made even death itself his vassal. Yet not a trait of vanity appears in his character; not a shadow of ostentation in the whole course of his conduct. He never murmurs at his lot; never complains of his sufferings; never avenges his wrongs. This extraordinary part of his character deserves farther consideration.

Meekness, then, has respect to injuries, insults or opposition—Patience, to sufferings—Resignation, to the appointments of Heaven.

Of the first of these, Jesus Christ had his full share. His works of benevolence were attributed to the worst motives—His most beneficent miracles, to a collusion with the powers of darkness—His good name was slandered—His enemies plotted against his person, and hunted for his life—Ensnaring questions were often proposed with an air of docility, and with professions of friendship. In the midst of all these trials, we see him always calm and unruffled, answering his adversaries with wisdom, which defeated all their purposes, and meekness, which might have softened a heart of stone. But the crowning instance was that afforded on the cross.—He had been condemned to death under a false accusation, and nailed to the tree between two malefactors—He was suffering all that expiring nature could endure—And this moment was selected for mockery and scorn—His murderers wagged their heads and said, “Ah thou that destroyest the temple, and buildest it in three days! come down from the cross, and we will believe. He trusted in God; now let God

deliver him"—"Father forgive them," said Jesus, "forgive them, for they know not what they do!"

The exhibition of patience, understood as explained above, is so conspicuous in our Lord's conduct, that we can scarcely think it necessary to dwell on this topic. When he said, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head," most obviously he did not *complain*; but only announced a fact, that it might be discovered whether a person then addressing him, had fortitude to follow a master thus destitute. And while he was before the chief priests, Herod, and Pilate, all that he endured of injustice, contumely and reproach, although harder to be borne than the severest bodily pain, did not extort a complaining word from his lips. "He was led as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth." In silent dignity, without sullenness or pride, he bore all that ingenious malice could inflict.

As to his resignation to the divine will, out of the abundant examples afforded in the history of his life, we shall select only the illustrious display of it, made in his greatest agony. "The cup which my Father hath mingled for me, shall I not drink it?—Nevertheless, not my will, but thine be done."

Another trait in the character of Jesus, on which we may remark, is that of the most unyielding moral and intellectual fortitude. It did not suit his purpose nor his offices, to display the daring courage of a conqueror, and rush to victory where death was raining down its mortal darts on every side. This is a common exploit in the history of our species. But he daily exposed himself to danger, by reproving the vices and follies of men of power and influence; and to derision and reproach, by uttering truths unpalatable to the multitude. The fashions, and customs, and sentiments, and passions, and prejudices of the world were all against him; yet nothing moved him from the path which he had marked out for himself. He spake truth, offend whom it might; but he reviled none. He neither flattered nor calumniated, but pursued the even tenor of his way, unmoved by threats, unallured by worldly smiles.

But again; when men make great pretensions to sanctity, they often afford strong indications of spiritual pride. They stand aloof from others, and adopt the pharisaic language, "I am holier than thou art." One may observe men of this sort carrying a sanctified air and manner, moving with sanctified steps, and rolling their eyes in a most sanctified fash-

ion ; as though there were in all this any thing like religion. Now Jesus Christ was perfectly pure and holy. He never spake unadvisedly with his lips, nor acted under the influence of wrong passions. His heathen judge could find no fault in him ; and his Jewish persecutors were obliged to resort to both false and frivolous accusations to procure an unrighteous sentence against him. Yet we find in him, no pharisaical stiffness and pride—no contempt of sinful men—no separation of himself from his contemporaries. So that he was charged with being the friend of publicans and sinners. And indeed he was—thanks to God for it ! We rejoice in him still as the sinners' friend. Yet we see in him the greatest enemy of sin that has ever appeared in our world. In every form in which it could present itself, it met with his rebuke. Now, on examining the accounts which have been handed down to us by various historians, it will be seen, that among the Jews, in the time of our Saviour, all who made pretensions to superior sanctity, thought it necessary for the support of their claims, to live apart from the impure multitude. To this sort of separation the disciples had been accustomed. They were used to seeing the holy man, wrapped in his robe, wearing broad phylacteries, and shrinking with morbid sensibility from the touch of others. Instead, however, of making their Messiah imitate what they had been trained to venerate as sacred and holy, they, without at all letting down the dignity of his character, or lessening his purity, place him among men of all characters and conditions ; and exhibit him as free, and condescending, and kind to all. He never manifests the semblance of severity, except in relation to those designing hypocrites, who had imposed on the people by the affectation of superior sanctity. Is it not most surprising that untaught men should have differed so entirely from the prevailing sentiments of their age and nation ?

But this is not all—The full conception and just delineation of a character of perfect purity, is the unexampled exploit of the humble historians of Jesus Christ. Any one may, if it so please him, affirm concerning another that he is entirely pure. But this is not the thing. We must see how this person will act—he must mingle with men of all dispositions—his purposes must come into collision with theirs—and whatever is in his heart must be elicited by the conflict of opinions, by the force of temptation, and the excitement of opposition. In a word, the character must be fully drawn out and made to act with uniformity and consistency ; and the utmost harmony of coloring must be preserved in all parts of the portrait. This is most remarkably the case with Jesus

Christ. Whether we contemplate him in secret, holding communion with him who in a peculiar sense was his Father ; or in a private circle of friends affording his heavenly instruction ; or surrounded by the multitude that flocked after him ; or encountering the malignant opposition of the Scribes and Pharisees ; or teaching before the assembled nation, on the solemn festivals, he is every where the same ; and is as distinguishable by his words and actions, as, in the pictures which have been drawn of him and his apostles, he is distinguished by the *glory* with which the painters have crowned his head. So true is this, that after becoming acquainted with his manner, one need only hear his words to know that Jesus spake them. Other writers have attempted to present the model of a perfect character. And perhaps no instances of more egregious failure have ever occurred. In proportion as the hero or heroine has been removed from the common infirmities of human nature, the character has become spiritless and insipid. Nothing in nature can be more tame than the faultless men and women of fiction. It is needless to observe that it is not so with Jesus Christ. There is nothing tame in his character. It is displayed with a power which arrests the attention and deeply exercises every faculty of the soul. No class of men can read the history with indifference. From infancy to old age we are made to feel when Christ is set before us. When the love of goodness reigns in the heart, this wonderful personage is approached with all the veneration which we feel that we owe to Deity, yet with the confidence that we place in our nearest and dearest friend. We see and know that he is holy, harmless, and undefiled ; yet with all our consciousness of guilt, we can be at ease no where but in his presence, and listening to the words which he speaks. But when hatred of holiness has possession of the heart, we are restless and uneasy where Christ is. A determined sinner, on reading or hearing the gospel, has an aversion excited in some degree like that of the Scribes and Pharisees, when Jesus Christ, by his blameless life, and heavenly doctrine, reprov'd their hypocrisy and spiritual pride—Thus did the fishermen of Galilee conceive and describe their Messiah.

Before concluding, we ought to offer a few remarks on the character of our Lord as a teacher. This is a subject which might occupy much time. We can only touch upon it at present.

We have read the *Memorabilia* of Socrates by Xenophon, one of the master geniuses of Greece, and other celebrated works of biography, but we have never seen any instructor

who can be compared, on any point, with Jesus Christ.—There was in him a dignity of manner, which awed into the profoundest silence and deepest attention, the thousands that waited on his ministry ; and at the same time a simplicity of diction, which brought his discourses to a level with the lowest capacity. He never lost sight of his great purpose ; and most happily seized the occasions that offered, to afford his lessons of heavenly wisdom. Instances of this are very numerous. Hills covered with vines ; fields whitening for the harvest ; laborers undergoing their toils ; and men exhibiting their characters before him, furnished the opportunity of conveying some of his finest moral instructions ; and delivering some of the kindest invitations of his grace. His teaching by parables was suited to the genius of the country, and adapted to the manners of the times ; and he has given us the most admirable specimens of this mode of instruction.—Of this the parable of the good Samaritan affords a fine illustration. But the *matter*, and not the *manner* is the principal thing. And here the enemies of christianity are compelled to bear a favorable testimony. How amiable is the character of Deity when presented by this teacher as our Father in heaven ! How wonderful is his love, as exhibited in the gospel ! How extensive, how holy, how just and good, the divine law, as expounded by Jesus Christ. By what new bonds of affection does he unite the race of man ! It is the gospel which breaks down the distinction between Greek and Barbarian, Jew and Gentile, Bond and Free, and makes brethren of the whole race. It is the gospel alone, which teaches a perfect and entire system of morality, and enforces it by the most powerful motives. It is the only system that proposes to make men happy by making them holy ; which values rites, and forms, and observances precisely as they are calculated to sanctify the affections, and improve the heart.

These observations might be extended much farther, but our limits forbid us to enlarge. On the whole, if we suppose that the writers of the New Testament were uninspired, we think that their work is the most extraordinary that the world ever saw. Nor can it be more difficult, in our view, to believe any miracle recorded in the New Testament, than that such men as Matthew and John, for instance, the one a publican, the other a fisherman, should have drawn in its just proportions, and filled up in all its parts, and exhibited in true and harmonious coloring, such a character as that of Jesus Christ—a character which rises in loveliness, and dignity, and glory, in proportion as it is known ; and for the

full comprehension of which there seems to be a necessity of the highest intellectual discipline, and much more of attainments in moral worth surpassing whatever has been made by man.

For the Virginia Evangelical and Literary Magazine.

Remarks on the appointment of Matthias to the Apostleship.

The Apostles and first teachers of christianity, were often placed in circumstances, which required them to act, without explicit authority from scripture, or immediate communication from the Spirit to direct their conduct. They were left to ascertain the correct course from the exercise of reason, and from a knowledge of the general principles of religious duty. In such cases, they were liable to err; and if they erred through inattention, were to be blamed. None will venture to question the correctness of their conduct, when it proceeds from the direction of the Spirit; and if they allege for it the authority of scripture, this will equally secure them from blame; provided, that scripture be well understood, and is really applicable to the case on which they are forming a decision.

The conduct of Peter, and those who concurred with him, in the appointment of Matthias to the apostleship, has by some, been considered worthy of censure. But does he deserve this censure? In justification of his conduct, the following remarks are offered.

He professes to act in obedience to the authority of scripture. Having witnessed the fulfilment of those prophecies of the Holy Spirit, by the mouth of David, respecting Judas; having seen the habitation of the traitor become desolate; and observing that the same spirit directed another to take his office, he proceeded under this authority, to fill the vacancy. That these prophecies relate to the case of Judas, none will dispute. The only question then is—was Peter correct in applying to himself, and those who acted with him, that part of these prophecies, not yet fulfilled; did this authorize him to fill the vacancy?

It is true, the Apostles, in common with their brethren the Jews, owing to their prejudices, had entertained very erroneous views of the character and kingdom of Messiah; but these prejudices were now, in a great degree removed, and they had acquired more correct ideas of their ancient prophe-

ties. The divine Redeemer had “opened their understanding, that they might understand the scripture ;” teaching them that “all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning him.” The passage quoted by Peter—*and let another take his office*, is from the 109th Psalm ; and has a very important relation to the Saviour. It was spoken by David as a type of Christ ; and if he explained to them *all things* which were written in the Psalms concerning himself, is it not highly probable that this particular prophecy, received his explanation ; and that he pointed out its application to the Apostles ? For the space of forty days, they enjoyed his instruction.—Would not these interviews with their Master, naturally remind them of former times, when “the *twelve* were with him ?” and would not this recollection induce them to ask advice respecting the vacancy—whether it was to remain, or to be filled ? We think it scarcely possible, that a subject so closely connected with the death of the Redeemer, and so naturally associated with all their thoughts and feelings, would not occur at some of these interviews ; and if it occurred, that special instruction would not be given respecting it. Luke informs us (Acts. i. 2) that he did not ascend till “after that he, through the Holy Spirit, had given *commandments* unto the Apostles ;” and had “spoken of the things pertaining to the kingdom of God.” Would no part of this conversation, would none of these commandments relate to this subject ? We cannot assert that they did ; nor can any person affirm that they did not. The Apostles were commanded to tarry at Jerusalem until they were baptized with the Holy Spirit ; yet, none of the Evangelists, except Luke, have mentioned this commandment. Finding their office was to be continued—an office, to which many arduous and peculiar duties belonged ; finding their commission was extended ; that the world, and not the single province of Judea, was to limit their exertions ; remembering too, that their original number was twelve, we think it very probable, either that they would ask, or that the Saviour, of his own accord, would give direction respecting the vacant office, and that in filling it, they acted according to this direction.

If, however, it be supposed that no direction was given, and that the scripture quoted as authority was insufficient, yet Peter may have received particular instruction from the Spirit to act as he did, although this is not mentioned. When the dissensions respecting circumcision had disturbed the Church at Antioch, Paul and Barnabas were chosen to visit and consult the Apostles and Elders at Jerusalem, on this

subject. In this election we see nothing but the exercise of human wisdom and discretion, without any intimation that the visit was in obedience to divine instruction ; and yet Paul informs the Galatians, (ii. 2,) that he “ went up by *revelation*,” that is, by special direction from the Spirit. Why may not Peter have been directed by the same Spirit, although the historian has not mentioned it ?

Matthias was “ numbered with the eleven Apostles ;” and appears to have entered immediately on the duties of the office to which he was ordained. The other ten, and indeed the whole number of disciples present at this time, appear to have cordially concurred in the measures proposed by Peter. If his conduct was unauthorized and criminal, were there none of the *hundred and twenty* able to perceive his error, or disposed to remonstrate with him, and even to “ withstand him to the face ?” Or, perceiving his error, were they disposed to submit to his authority so far as to become partakers of his guilt ? This will not be supposed. Nor is it easy to believe that they all fell into the same mistake in perverting the scripture ; or that they acted on this occasion without sufficient authority.

Matthias, after his appointment, associated with the eleven as an Apostle, and not merely as a Disciple ; as such he was with them on the day of Pentecost ; in this character he received the gift of the Spirit, and of tongues ; and no doubt, in the high and important office with which he was invested, took an active part in promoting the interests of that kingdom which is from above. His name, indeed, is never mentioned after this time ; but neither is the name of some of the other Apostles.

We think, therefore, that Peter, in this appointment, is *not* to be blamed ; but that his conduct received the approbation of the Church ; and, what is infinitely more important, of the Great Head of the Church. PHILO-PETROS,

Reflections on Death-bed Scenes.

“ Let me die the death of the righteous ; and let my last end be like his.” This was the aspiration of Balaam ; and it has been adopted by thousands since the day of that worldly-minded prophet. The peace and joy which have cheered the dying hours of the truly pious in every age, have extorted from observers the wish that they might in the end partake of the same blessings. It is truly a goodly sight to be-

hold a christian, in the agonies of death, while he feels that one tender tie after another is giving way, and he is bidding a long farewell to all that is dear on earth, rising above his sufferings and sorrows, and at the moment of dissolution, exulting in all the triumphs of hope. Such scenes have been often exhibited, and on many occasions have produced very powerful effects. Yet many have regarded them as little as they did the ordinary occurrences of life, and have been disposed to deride those who esteem them as highly important. At the same time it is admitted that not a few have laid an unwarrantable stress on the mere circumstance of one's dying in tranquility. To conclude that, because in the hour of death, a sinner is visited by no terrors of a guilty conscience, by no fearful forebodings of future judgment, his everlasting happiness is therefore secure, is unsound logic, and bad *divinity* too. To make this inference safe, it ought to be proved beyond all reasonable doubt that the opinion which one entertains of his own condition, or of the ways of the Almighty, will form the rule on which the future judgment shall proceed. But surely no one will undertake to establish such doctrine. These remarks are offered because we apprehend that the sentiment on this subject which prevails to a considerable extent has an injurious moral effect. If it is reported that one has died, and the report excites any interest at all, the enquiry is immediately made, "Did he die in peace?"—"Yes! in peace—he was resigned—he was willing to go"—This is thought all-sufficient; and the exclamation, "How consoling this must be to surviving friends!" dismisses the whole subject; and the follies of life take their place in the affections, and resume their empire in the heart. The secret hope, in the mean time, is cherished, that "we shall die in peace too, and enter into our rest." This hope, it is verily believed, does unspeakable injury to the best interests of man; and we should gladly be instrumental in eradicating it from the heart, and dissipating its fatal delusions. Only a few remarks, however, can now be offered on this interesting subject; we hope that our readers will give to it their most serious attention.

The question concerning the final condition of the children of men, is a *question of fact*; and the whole subject is embraced under this general enquiry: how has God, the moral governor of the universe, determined that he will treat his rebellious subjects? We can conceive of only two ways by which any thing can be learned on this subject. Either we must have authentic communications of the divine determination; or we must, from our observation of the dispensa-

tions of the Almighty, infer what his future judgments will be. This last method only, is regarded as philosophical and just, by many in the world ; and on the conclusions formed in this way, they seem with very great confidence to rest their hopes of happiness hereafter. Many of them, however, would laugh to scorn a philosopher who should rely, for the support of a doctrine in physics, on an induction as slight as that on which they attempt to build for eternity.

To show that we ought to draw our conclusions with very great caution, when reasoning on this subject, let it be observed, that we know nothing of the final cause of the creation of man ; that we cannot comprehend the plans of God's infinitely wise and holy government ; that the extent of the evil of sin, is beyond our reach ; and that, of course, it is in the highest degree, presumptuous for us to say, how it becomes the universal Sovereign to treat a transgressor of his holy just and good law. The declaration so often made, that it would be cruel and unjust in God to create man, and then sentence him to everlasting destruction, on account of the sins committed in this short life, savours of that pride of understanding, that at once characterizes, and utterly misbecomes such poor, erring, sinful mortals as we are. The sentiment assumes, that we know what we do not know ; and therefore, cannot be depended on as just.

Again, let it be admitted, that whatever the present state of man may be, there will, hereafter, be a judgment, and a righteous retribution. This opinion is supported by better reasons, than many others which are very commonly received in the world. And if it be at all true, the analogy on which many depend for all their future hopes, totally fails. In the day of reckoning, God will sustain the office of a Judge, and it is in the highest degree unsafe for us to determine from his dispensations now, in what manner he will act when he shall be seated on the throne of judgment.

If any should entertain the opinion that no difference whatever, will be made between the righteous and the wicked, between him who serves God, and him who serveth him not, we think that all reasoning would be lost on him. Only, we would beseech him as he values his own security, and the peace and order of society, that he make no attempts to propagate his sentiments. Let men in general, believe that the Sovereign of the universe, will treat just in the same way, the virtuous and the vicious, and it will be seen how feeble are the restraints of law, and how inefficient the arm of government.

The foregoing remarks, would seem to prove, that unless

it please God to inform us, we can never know how he has determined to deal with his offending subjects. Information from heaven is necessary, to satisfy the anxious enquiries of the awakened sinner ; to afford peace to the soul, in prospect of death and eternity—The wants of man, require a revelation. Nevertheless, it is true, that men may be so confirmed in error, as to rest satisfied with their presumptions, and say, peace, peace, when there is no peace for them. The force of habit is mighty ; the delusions of long indulged passions are hard to be dispelled ; the depravity of the heart greatly blinds the understanding, and conceals from view the heinousness of sin. Hence does it happen, that “ the wicked have no bands in their death—that they die in perfect peace, their breasts full of milk, and their bones moistened with marrow.” This is by no means a common case—but it sometimes occurs, and affords matter of triumph to unbelievers, while it creates great difficulty in the minds of the pious. The observations here offered may serve, in part at least to account for what may appear to some very strange.

But we would observe again, that persons may die in a delusive tranquility, who profess to place their hopes on the mercy of God, as revealed in the gospel. They may mistake the terms of a sinners acceptance ; they may regard as evidences of faith, zeal for a party, and punctilious observance of outward forms ; an orthodox creed, or a transient fit of devotion recurring at stated intervals. Yea, the very zeal with which one has contended for salvation in the way of the gospel, may have been substituted by him for that faith which purifies the heart, works by love, and overcomes the world ; and he may make a saviour of this zeal, instead of Jesus Christ. And when the hour of trial comes, he may be roused by the pride of consistency, to express cheerful hopes, and even high transports. We have sometimes heard intelligent and as we thought candid men, hint something of the *affectation* of death-bed exercises. However, this may be, we are sure that it is possible for such deceptions as we have mentioned to pass upon the mind ; and for an appearance of deceitful tranquility to be exhibited. This is remarkably the case in sick-bed repentance. One professes sorrow for sin, faith in Christ, and hope of a happy immortality ; he dies and is, with great confidence, placed in heaven.—Another makes like professions, recovers, and is more irreligious than ever. These are awful facts ; and ought to induce us to examine well the foundation of our hopes. They show too that the question, *how does a man live* is as important, to say the least, as that other, *how does he die* ?

We may rest assured, that without holiness, no man shall see the Lord. The unclean, and profane, and proud, and covetous, and ambitious, and sensual, are disqualified for heavenly happiness ; and their belief, or hope cannot alter the truth.

But it may be said, if these things are so, what is to be thought of the various declarations of scripture, which seem to show that it is the privilege of the righteous to die in peace ? To this it may be replied, 1. That it is by no means a common case, for the openly profane or the hypocritical to leave the world in tranquility ; or for the pious to depart in fear and great trouble. And what commonly happens is sufficient to justify a general declaration. 2. That the anxiety of many, who on the whole are truly pious, very naturally arises from a remembrance of their imperfect services ; and while it inflicts great pain, and excites fears that by no means recommend religion to observers, leads to that deep repentance, and close scrutiny, which at the last issue in joy and gladness of heart. But to explain this matter a little more fully—God has given assurance that he will pardon sin, and has taught us how pardon is to be dispensed. The terms are, sincere repentance, and faith which worketh by love. Now as there can be no doubt of the fulfilment of every word that God hath spoken, the only question that can create uneasiness is, whether one has truly repented and believed or not. Doubts on this subject may arise from various sources. Death, however, on his approach dissipates the illusions of the senses and the passions ; and the things of time and eternity appear in their true nature. Faith operates with increased vigor. The foundation of that hope, on which so much dependence is placed for the time of extremity is carefully examined. The Christian looks again and again to the terms of salvation revealed in the gospel, and again and again brings to the test, the evidences of his interest in the merit of Christ ; while he calls on the God of all grace and wisdom for help. The more frequent and honest these enquiries, the fuller the evidence of compliance with the terms on which God has declared that he will forgive sin. At length every doubt gives way, and the humble believer “ rejoices with joy unspeakable and full of glory.” This view of the subject has been given for two purposes—The one is, to show the unspeakable importance of a holy life. The other, to make apparent the difference between the triumphant departure of a true disciple, and the calmness, or rather apathy of a sceptic. The one is the result of most careful examination ; the other of obstinate in-

difference and neglect—The one is founded on the mercy of God ; the other on vain confidence in a supposed goodness of heart, and a miserable mistake concerning the nature of sin—The one relies on the veracity of the Almighty ; the other on conjectures founded on very obscure and uncertain analogies—The one is the precious fruit of faith ; the other the product of daring presumption. Still, then, it shall be the most earnest wish of our hearts, “ Let us die the death of the righteous, and let our last end be like his.”

The reality of all these hopes and triumphs, depends on the truth of the gospel. For we have not forgotten our own rule, that a man’s belief or disbelief does not change the nature of facts. If Christ was not raised from the dead, “ our faith is vain : we are yet in our sins.” We know indeed, that the consolations and joys of departing christians have been frequently urged as evidences of christianity. But while some have allowed them great weight ; others have here accused the advocate of the gospel of that species of inaccuracy, termed *reasoning in a circle*. “ You would prove the gospel to be true, says the objector, by the hopes which it affords ; and would sustain these hopes, by assuming the truth of the religion on which they are founded.” It is freely admitted, that this sort of reasoning proves nothing ; and if it has sometimes been injudiciously advanced, this ought not to prejudice the cause. If it ought, what would become of infidelity ? This leads to a very interesting enquiry, what is the real value of the dying testimony of a christian in favor of his religion—and how far does it go to sustain the truth ? We can only touch this point at present. It is hoped, however, that some of our correspondents will take it up at leisure, and do it ample justice.

In the few remarks now to be offered, we will present the subject in this form. A christian departs from this world, out-braving death, and as he breathes his last anticipating the joys, and uttering the halleluiahs of heaven,—See ! says the christian advocate, as he participates in these joys and triumphs, see the proof of our most holy religion. Ah ! rejoins the cold hearted sceptic, how does this prove the miraculous birth, wonderful works, and atonement of Jesus Christ ? The Indian warrior, as he dies in torture, sings,

I shall go to the land, where my fathers have gone,
And his ghost shall rejoice in the fame of his son.

But are we thence to infer, that the notions of the untutored Savage are truths worthy of belief ?

To this it may be observed, that no judicious person ever thought of proving the truth of historical facts in this way. It is not for this purpose that the attention is directed to these scenes. But we would remark, that the mind must be very gross, when no difference can be perceived between the death of Stephen the Martyr, or Paul the Apostle, and that of an Indian warrior. Nor does it bespeak any thing in favor of a system, to put these events on a level. But not to insist on this ; it deserves consideration, that *vital religion* produces the same general effects, however diversified the condition of its subject. Jew and Gentile, Greek and Barbarian, as soon as they feel its saving power, entertain the same sentiments, conceive the same hopes, partake of the same joys ; and finally, under its influences, die in the same holy triumphs. It would seem then to be a reality, and not a fiction. A mere vain imagination could hardly operate with the constancy and uniformity of a law of nature.

Again, it is well known that men, in general, amidst the daily cares of life, and under the impression of objects of sense, are little disposed to regard invisible things ; and that the purity and strictness of the christian life, are but little suited to the inclinations of the human heart. It is of great importance then, that events calculated to show that christianity is worthy of regard, and that its blessings are unspeakably valuable, should be presented to our view. What we wish is, that men should examine this system without prejudice ; and under the operation of some motive of sufficient power, to counteract the influence of unfavorable passions and habits. And we think that the death of a christian is well calculated to produce this effect. For all must die ; and all would wish to die in peace.

But farther ; it may safely be presumed, that a system of religion having God for its author, will operate in a salutary way, wherever it has its proper effect. And surely it is good for man to be able to resort to that which will afford efficient support, when every thing else fails. When death is dissolving all the relations of life ; cutting up every earthly hope ; throwing its gloom over every worldly prospect ; withering the strength, and drowning the senses ; oh ! it is consoling then to look to a reconciled God and father, and to a Saviour mighty to save even to the uttermost, and to the general assembly of the Saints, and to the everlasting rest of God's people in the heavens. Now all these hopes and consolations grow out of the facts recorded in the gospels, and presuppose their reality. But that the Evangelists, should have invented a series of *pretended* facts, and so adapted them

to the condition of man, to his sense of guilt, his consciousness of weakness, and all the demands of his frail and dying nature, and all the best desires of the immortal mind ; that the whole system should suit the people of every age and of every nation, and exactly answer its proposed end among every variety of the human species, is so strange, so wonderful as to stumble all belief. In this way the triumphs of christian faith afford a very strong presumption in favor of christianity, and add weight to the mass of evidence by which it is supported.

Brief Expositions of Scripture.

No. I.

Matthew xiii. 58. *And he did not many mighty works there because of their unbelief.* Parallel passage, Mark vi. 5. *And he could there do no mighty work, save that he laid his hands on a few sick folk and healed them.*

The miracles of Christ are constantly adduced as decisive evidences of his divine mission. The appeal made to them is on the authority of Christ. John x. 25. *The works that I do in my Father's name, they bear witness of me.* Ver. 38. *Though ye believe not me, believe the works.* Now, many attempts have been made to lessen the value of this evidence, and to weaken its force. The most subtle of all the Deists wrote an Essay on purpose to prove that miracles were incapable of proof. Others have ridiculed the narrative of the Evangelists ; and represented the whole affair as an exaggerated statement of impositions practised on the credulous and superstitious. The passages above recited have been quoted as proofs of the correctness of this representation. "When the people were incredulous," it has been said, "the power of Jesus ceased : faith, it seems, was necessary to enable him to do mighty works." But, mark how a plain statement will put down this objection. The Jews expected their Messiah to appear in pomp and splendor ; and to act the part of a mighty warrior. Jesus, however, "took on him the form of a servant." This excited a general prejudice in the nation against him. This prejudice operated with particular force on the people of his own country ; who knew his kindred, and observed the poverty of his condition. His countrymen, (the people of Nazareth) then did not duly regard him in the execution of his prophetic office ; and would not believe that

the Son of Mary was the promised and expected Messiah.—They refused then to bring their sick to be healed ; or to ask any favor at his hands. It is therefore not at all wonderful that he did not many mighty works among his townsmen ; and their unbelief was truly enough the reason why it should be so. Not because this limited the power of Christ ; but because it prevented application to him. So it is now—Christ is able to save to the uttermost ; but sinners will not go to him that they might have life.

.....

No. II.

Luke vii. 12. *Now when he came nigh to the gate of the city, (Nain) behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her.*

This passage is not introduced here for the sake of explanation ; for none is needed. Our object in quoting it, is to direct the attention of the reader to its exquisite beauty.—We think it the finest specimen of simple pathos that has ever been exhibited. Instead of describing with all the pomp of rhetoric, the pale corpse of the youth, the weeping attendants, and the speechless anguish of the woman, first widowed, and then childless ; the sacred historian, in less than a dozen simple words, expresses every thing affecting in the event ; and places the whole scene before the eye of the reader, with all the accompaniments of distress ; “ *The ONLY Son of his MOTHER, and she a WIDOW*”—Behold it !

The general sympathy excited by the bereavement among the citizens of Nain, is exhibited by the Evangelist with like simplicity. “ *And much people was with her.*” Here again, all that we wish to know is told in the shortest way, and without the least parade.

These brief remarks have been offered, principally with a view of commending the Bible to the diligent attention of our readers. It is the most eloquent book in the world. And while it teaches better lessons of practical wisdom than the pupils of Confucius, Zoroaster, Socrates, or Seneca ever learned ; it contains deeper strains of pathos, and sublimer flights of poetry and oratory than ever melted or dilated the heart in the Theatre, the Forum, or the Senate—Whatever other books we neglect, let us, with diligence and humble prayer, study the Bible.

No. III.

Matthew i. 22. 23. *Now all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted, is, God with us.*

The reference here is to Isaiah vii. 14. This extraordinary prediction is generally regarded as an important part of the evidence for the divine authority of the gospel which arises from prophecy. But it has been objected that the prophet's intention as appears on the face of the record, was to quiet the fears of the Jewish King Ahaz, on occasion of the invasion of his country by a very formidable army. How could this effect be produced by the declaration that at some distant and undefined period a most extraordinary event should take place? The answer is easy. Ahaz feared that he and his people should be cut off. The prophet assured him that the family of David should continue until the coming of the Messiah; that is until the miraculous event here predicted should take place; and the wonderful person announced should appear. This was well calculated to remove the apprehensions of the Jewish ruler, and his people. At the same time, the occasion was seized to utter a prophecy, which, in its fulfilment, gives strength to our faith and confidence in the promised Saviour. No event on record answers to the prophecy but the birth of Jesus. We then delightfully recognize him as Emmanuel; God with us, to direct us in the way of truth; to make atonement for our sins; to renew our souls; to support us in temptation; to comfort us in affliction; to go with us through the valley of the shadow of death; to dismiss us in peace; and to receive us to himself, that we may be with him, to behold his glory, and enjoy his love forever and ever.

.....

No. IV.

James ii. 10. *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*

If then I have been angry with my brother, am I guilty of stealing his goods? Or if I have broken the Sabbath, am I therefore chargeable with blasphemy? Certainly these absurdities are not just inferences from the text. But suppose that the term guilty should mean, *liable to punishment*; then the sense would be, God has declared by the mouth of the

prophet, "Cursed is every one that continueth not in all things that are written in the book of the law to do them."—Now whoever breaks any precept of this law, is liable to the punishment threatened by the divine Legislator.

But it deserves consideration, that the law of God has respect to the heart, as well as to the outward conduct. It requires supreme love. Now he, who yields obedience to this demand, obeys the law. He who refuses it, or loves another more than he loves God, totally fails in that very point which is the object of the whole law ; and is therefore exposed to suffer all that is implied in the threatening.—He is guilty of all.

Idea of a New Family Bible.

A family Bible, according to the notion of many, is a large quarto volume, which, besides the sacred text, contains within its lids, a number of blank pages, with suitable headings, for a Register of births, marriages, and deaths. There are others, and probably the number is encreasing, who expect not only the matters above stated, but a practical, and explanatory commentary, to enable them to read the scriptures to the best purpose. We cannot withhold our commendation of desires of this sort ; nor omit the expression of our pleasure, that so pious a writer as Scott has been so acceptable to the christian public in this country. We notice him in particular, not only on account of the quality above mentioned ; but because he has afforded an opportunity for the display of the singular liberality of American christians. He is known to be an Episcopalian, and a very decided although moderate one ; yet, five large editions of his voluminous and expensive work, have been sold ; and if we are rightly informed, chiefly to Congregationalists, and Presbyterians.

But it may be asked, what necessity can there be for a family Bible on a new plan, after all the labours of the pious and learned to supply christian households ? We answer, that all human works are imperfect, and admit of improvement. No honest attempt in this way then, ought to be discouraged. But there are various particular reasons, which, in our judgment, render it expedient that a new work under this title should be attempted.

1. The notes in some Bibles are so short and dry, as to be at once unsatisfactory, and uninteresting. While in others, they are so numerous and diffuse, as to be fatiguing and expensive. There can be no necessity for saying the same

things, in almost the same words, fifty times in the same volume ; and no propriety in endeavoring to make plainer, that which is as plain as words can express it. All the voluminous commentaries that we have seen would be the better for much lopping and pruning.

2. In every work of this kind, which we have seen, while much is said in explanation of easy passages ; many real difficulties are passed over without notice ; or with unsatisfactory solutions.

3. The arbitrary, and often injudicious divisions into chapters and verses, are retained with a veneration which seems to attribute to them divine authority. Whereas, they were made by men, who seem to have had very imperfect views of the meaning and connection of Scripture. These divisions are convenient for reference, and for no other purpose that we can divine. That they are often injudicious is most manifest ; because they frequently brake the thread of the narrative, and, what is worse, sometimes stop one in the middle of an argument ; or come between the premises and the conclusion. The twenty first chapter of the Acts concludes thus, "He spake unto them in the Hebrew tongue saying," In the Epistle to the Ephesians, a sentence is commenced in the third chapter, which does not close until you come to the third verse of the fourth chapter. Many instances of this sort might be adduced to show that these divisions greatly hinder the sense, and weaken the force of the reasoning employed.

We therefore, wish that some spirited bookseller, in conjunction with some man of learning, piety, and leisure, would undertake a new edition of the Bible on some such plan as the following.

1. Let the form be quarto ; the paper fine, yet not excessively white ; and the type sufficiently large for the use of the aged.

2. Let each book be divided into sections, determined by the different subjects ; and printed, without breaks or arbitrary divisions, in the same manner with other books. But for the sake of reference, let the chapter and verse be marked in the margin. So much for the style, and mode of printing. Only we would observe that the Apocrypha should be thrown out, as it has no more claim to canonical authority than the history of Josephus, or the Morals of Seneca.

3. As to the explanatory part of the work, we should first of all, desire a *judicious* selection of marginal references, in which the connection between the passages referred too, should be apparent and real. 2. Much of the work of explanation

should be performed in a series of preliminary dissertations on particular subjects, with reference to the various parts of scripture, deriving light from them. For instance, let an able Essay on the origin and intent of sacrifices, without the parade of learning, be prefixed to the Bible instead of a tedious repetition of similar remarks on the various passages in which this subject occurs. Another Essay might particularly explain the rationale of the Hebrew Ritual. In another, a digest of the Civil Law of the Hebrews might be given. The subject of prophecy might be discussed in a fourth—And a fifth might give a lucid view of customs and manners, that afford light on many allusions in the Bible. In this way, in a little more room than is occupied by the Apocrypha, a body of information might be afforded, which would enable the reader to peruse the scriptures with more satisfaction than he possibly can do, interrupted as he is at every step, by references to long notes below.

But besides these, we would have a compleat analysis of each book, in the way of a preface ; in which a lucid summary of facts and arguments should be afforded, and the conclusions drawn from them briefly and fairly stated. In correspondence with these a short title should be given to the various sections into which a gospel or epistle might be divided, for the sake of aiding the memory in the desultory reading, which is very common in families.

If any difficult passages, which in the present state of Biblical learning can be explained, should not be elucidated in the Dissertations, as no doubt would be the case, to them a note might be annexed, in as few words as possible explaining the difficulty ; and these are the only notes which we should wish to see.

To the whole should be added an alphabetical index, which might serve as a concordance ; and a series of good chronological tables.

We should hope that a work of this kind might be safely undertaken, and advantageously executed in this country ; and we are persuaded that it would afford important assistance in the better understanding of the scriptures ; and be the means of their being much more extensively read.

That this may not be a mere barren speculation we shall add an example of the manner in which we should wish such a work to be printed ; not only for the sake of explanation of our plan, but of showing how we think that the Bible had best be read in the present copies. We shall select a passage for our purpose from the Epistle to the Romans. The general design of this Epistle, to use the words of the excellent

Doddridge, is, "to fix on the minds of Christians a deep sense of the excellency of the Gospel, and to engage them to act in a manner agreeable to their profession of it." In the division which we would propose, the first section should embrace the first two chapters. Of which we would give the following very brief analysis.

The Apostle salutes the brethren—professes his warm affection for them—and declares that he shall not be ashamed openly to maintain the gospel at Rome—In assigning a reason for this, he states his general purpose in the epistle, namely to show that the gospel is the power of God and wisdom of God unto salvation—and first he shows that such a dispensation is greatly needed, by describing the abandoned state of the Gentiles. After which he proves that the Jews, although they condemned others, were in as bad a condition themselves.

The second section should also embrace two chapters. And here we begin our specimen.

SECTION II.

The Apostle answers the objections of the Jews against his doctrine—refers, for the support of his statements, to the cases of Abraham and David—shews that they are justified by faith—and that there is but one way of justification for Jew and Gentile. [He, in part of this section, seems to write in the form of a Dialogue between himself and an unbelieving Jew.—The objections which we suppose the Jew to make will be printed in italics.]

- 1 *What advantage then hath the Jew; or what is the profit of* Ch. III.
 2 *circumcision?* Much every way; but chiefly because unto
 3 them were committed the oracles of God. *But what if some*
 4 *did not believe; will not their unbelief make the faith* 1 *of God,*
 5 *without effect?* By no means: let God be true, though every
 6 man should be a liar: as it is written,* "That thou mightest" Ps. li. 4.
 7 be justified in thy sayings,² and overcome when thou art
 8 judged." *But if our unrighteousness* 3 *commend the righteousness*
 9 *of God, what shall we say—is God unrighteous who taketh ven-*
 10 *geance?* [I 4 speak this as a man.] God forbid; for then
 11 how shall God judge the world? *But, if the truth of God hath*
 12 *more abounded to his glory through my lie, why am I also still*
 13 *judged as a sinner; and why not say, [as* 5 *is slanderously re-*

1 Faithfulness. 2 Threatenings. 3 Recommend, or exalt.

4 The Apostle takes care to let us know that this sentiment was abhorrent to his mind.

5 These words are intended to shew how detestable, in the Apostle's view, was the abuse of the doctrine of free salvation.

Ch. III. ported of us, and as some affirm that we teach] *let us do evil, that good may come?* Of these the condemnation is just.—
In what respect then are we better than they? In none whatsoever; for we have before proved that both Jews and Gentiles are all under sin: as it is written, **“There is none and righteous, no not one; there is none that understandeth; there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one: †their throat is an open sepulchre; with their tongues they have used deceit; ‡the poison of asps is under their lips; § their mouth is full of cursing and bitterness; ||their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known: *there is no fear of God before their eyes.”* Now we know that whatsoever things the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may be guilty² before God.—Wherefore, by the works of the law there shall no flesh be justified in his sight; for through the law is the knowledge of sin.

But now, a righteousness of God without the law, is made manifest, being testified by the law and the prophets; even the righteousness of God through faith in Jesus Christ, unto all, and upon all that believe, (for there is no difference; because all have sinned, and came short of the glory of God,) who are justified freely by his grace, through the redemption which is by Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness in the remission of past sins,³ through the forbearance of God: to declare also his righteousness at this time, that he might be just, and the justifier of him who believeth in Jesus. Where then is boasting? It is excluded. By what law—that of works? Nay, but by the law of faith. We conclude then that a man is justified by faith without the deeds of the law.

Is God, the God of Jews only, and not of the Gentiles? Certainly of the Gentiles also. Wherefore it is one God; who will justify the circumcision by faith; and the uncircumcision by the same faith. Do we then make the law void through faith? By no means; but we establish the law.

Ch. IV. *4What, then, shall we say that Abraham our father, as per-* 1

1 We, Jews, than they, Gentiles.

2 Liable to punishment.

3 Sins of the ancient believers, forgiven, as under the gospel dispensation.

4 The Jew raises another objection.

2 *taining to the flesh, hath found?*¹ For if Abraham were jus- Ch. IV.
 3 *tified by works, he hath whereof to glory.* But he hath not, be-
 4 fore God; ² for what saith the Scriptures? **“Abraham be- *Gen. xv. 6.*
 5 *lieved God, and it was counted to him for righteousness.”*—
 6 Now to him that worketh, the reward is reckoned not of
 7 grace, but of debt; but to him that worketh not, but believ-
 8 eth on him that justifieth the ungodly, his faith is counted for
 9 righteousness. In like manner †David also describeth the †Ps. 32. 1, 2.
 10 blessedness of the man unto whom God imputeth righteous-
 11 ness without works; “Blessed are they whose iniquities are
 12 forgiven, and whose sins are covered. Blessed is the man to
 13 whom the Lord will not impute sin.” Cometh this blessed-
 14 ness, then, on the circumcision³ only, or on the uncircum-
 15 cision⁴ also? We indeed say that faith was reckoned to Abra-
 16 ham for righteousness—but how was it reckoned? When he
 17 was in circumcision, or uncircumcision? Not in circumcision,
 18 but in uncircumcision. And he received the sign of circum-
 19 cision, as a seal of the righteousness of the faith which he
 20 had when uncircumcised; that he might be the father of all
 21 them that believe, though not circumcised, that righteous-
 22 ness might be imputed to them also: and the father of the
 23 circumcision to them who are not only circumcised, but who
 24 also walk in the steps of the faith of our father Abraham,
 25 which he had while yet uncircumcised. Besides, the pro-
 26 mise to Abraham, or to his seed, that he should be the heir
 27 of the world, was not made through the law, but through the
 28 righteousness of faith. If, then, they that are of the law, be
 29 heirs, faith is made void, and the promise made of none effect.
 30 Farther, the law worketh wrath; but where no law is, there
 31 is no transgression⁵ For this reason, it is of faith, that it
 32 might be by grace; to the end, that the promise might be
 33 sure to all the seed; not to that only which is of the law, but
 34 to that also which is of the faith of Abraham, who is the father
 35 of us all, (†as it is written, “I have made thee a father of †Gen. 17. 5.
 36 many nations,”) before him whom he believed, even God,
 37 who quickeneth the dead, and calleth things which exist not,

1 Obtained. As pertaining to the flesh qualifies *found*, and not *father*. The sense is, what did Abraham obtain by being circumcised in the flesh?

2 Hath not cause of glorying.

3 Jews.

4 Gentiles.

5 The sense seems to be this: Salvation must be by grace; for the law condemns the sinner; and cannot but condemn him; that is, it worketh wrath; but where there is no law, there is no transgression; of course no need of a Saviour. So that if you admit that a man is a sinner, you must admit the necessity of salvation by grace, or justification by faith.

as though they were in existence. He¹ against hope² believ- 18
 Ch. IV. ed, in hope, that he should become the father of many na-
 §Gen.15.5. tions, according to that which was spoken, §“So shall thy 19
 seed be.” And being not weak in faith, he did not consider 20
 his own body now dead, he being about an hundred years
 old; nor the deadness of Sarah’s womb. He therefore stag- 21
 gered not at the promise of God through unbelief; but was
 strong in faith, giving glory to God; and was fully persuaded 22
 that what he had promised, he was able to perform. And 23
 therefore it was imputed to him for righteousness.

Now it was not written for his sake alone, that it was im- 24
 puted to him; but for our sakes also, to whom it shall be im- 25
 puted, if we believe on him who raised from the dead Jesus
 our Lord, who was delivered for our offences, and was raised 26
 again for our justification.

¹ Abraham.

² Hope implies, desire of good; and some reason to expect that this good
 will be obtained: the word is used here for the ground of expectation.

REVIEW.

SKETCHES OF THE LIFE AND CHARACTER OF PATRICK HENRY, BY WILLIAM WIRT, OF RICHMOND, VA.

(Continued from page 80, and concluded.)

It is perhaps impossible, to form a fair estimate of the character of such a man as Patrick Henry, with the materials before us; yet we must not decline the effort. And in the first place, to view him as a Soldier, we cannot venture to claim the laurel for his brow. Yet, we think that he possessed some of the talents of a Great Captain, in no common degree. Boldness and enterprize, he actually displayed; and penetration, and skill would hardly have been wanting. Besides this, his full possession of his own faculties, and his mastery over those of others, would have given him unlimited command of the army, and enabled him to manage its machinery at will. This gift of eloquence too, considering the nature of the war, and the character of his soldiers, would have been a new engine of power in his possession. He might not have been able indeed, (as Pompey boasted of himself,) to raise up an army by the stamp of his foot, but he would almost have done it by the motion of his tongue. But opportunity was wanting to his talents; and we must be satisfied to leave him without promotion, in the ranks.

As a lawyer, he was always deficient in the learning of his profession ; but simply because he would not, or could not, bend his mind to the study of a science in which there was no *royal way*, even for him. On great occasions however, when his native indolence was conquered by some prevailing motive, he displayed a copiousness of knowledge, that satisfied his subject, and informed the ablest of his rivals.

As a statesman, he is entitled to greater praise than he has received. His mind indeed, was naturally of the right order for the sober business of legislation, clear, sound and judicious. It is true, he had some talents of a brilliant, and even dangerous order ; but then, he had that also of good *common sense*, which only tempered their lustre, while it increased their force. He certainly knew very little of books ; but he was well acquainted with nature, in all her living forms, and habitudes ; and read the characters of men at a glance. He had besides, no common portion of sagacity, which is the intuition of history ; which sees consequences in their causes, and combining the experience of the past with the knowledge of the present, divines the secrets of the future, with a precision of calculation that resembles the certainty of foresight. And above all, he had that honesty of heart, which strengthens all the powers of the mind by the consciousness of rectitude ; and commands the confidence of others, by the simple process of deserving it. With this character of mind, all his measures were practical, and pointed towards attainable results. He did not, like our little politicians of the present day, lose the solid advantages within his reach, by grasping at something greater beyond it. On the contrary, he kept the road of experience, and moved straight on his way, and forward to his object. In a word, his views were of the best kind, and directed to the best ends, the peace and happiness of his country.

After all however, it is chiefly in the character of an Orator, that he must stand before us ; and in this light, he strikes with a force of splendor, which hardly suffers us to catch the lineaments of his figure. That indeed his eloquence was great, and even transcendant, we have certainly the clearest evidence to believe. His speeches were not delivered only at the bars of county courts, or in assemblies of the people ; but before judges, statesmen, orators, and other accomplished critics, from different States, on various occasions, and through a period of forty years ; and all united to admit the supremacy of his talent. After this, it would be mere injustice to deny him the palm.

With regard to the character of his eloquence however, it

is difficult, and impossible, to form a correct opinion. In fact, his style appears to have been so different on different occasions, that no single description would do it justice. At the same time, we may gather from this very fact, that one great excellence of his speaking was, that it was always adapted to the subject. In every instance, he considered first what the case demanded, and then spoke at once to the point. Not however, that he took the shortest route to it. His mind indeed, had never been disciplined by systematic study. Of course the march of his thoughts was often desultory, and sometimes even halting ; but still it was always in the road, and on the way to his object. He spoke for effect, rather than display ; and his speeches were felt immediately, and admired only on reflection. Thus the chief expression of his eloquence was its *nature* ; the only true and lasting basis of all that is real in the art. His general style of speaking, particularly in the beginning, was familiar, and even domestic, with some tincture of rustic plainness ; but rising gradually, with the exigencies of his subject, and the inspirations of his genius, into the highest sublimities of fancy and passion. He spoke indeed to the judgment, and to the imagination ; but his business was with the heart ; and he governed all its motions and affections, with the power of a master, and the gentleness of a friend. His voice too, and his action and manner were all perfect in their way ; and stole upon the minds of his hearers, with a charm that cannot be described. In short, his eloquence was original and peculiar ; neither studied in books, nor copied from models ; but drawn at once from his own breast. It was not the roaring torrent of Innes, nor the silver stream of Lee. It was rather a mighty, and majestic river, like our own Potomac, winding its way to the ocean, with a silent but certain course, persuading you to embark upon it by the smoothness of its surface, and then carrying you along with it by the strength of its tide.

That there were still some defects in it when compared with the standard of imagination, the *aliquid immensum infinitum-que* of Tully, we can easily suppose. He was, indeed, as we have seen, very deficient in the knowledge of books, and of arts ; and therefore unable to illustrate and adorn his subjects with the various lights and embellishments of learning. And yet we are inclined to believe, that he was better without them. At any rate, we are satisfied that he could hardly have gained those advantages, without the loss of greater. He was the Orator of Nature, and might well neglect the accomplishments of Art.

As a Leader and Manager of the House, his talents have

never been equalled among us. He knew the local interests of every section of the State, and the private feeling of every member of the body ; and could touch all the secret springs of action at once.* His eloquence, indeed, was still the great instrument of his influence ; though it was certainly aided by the weight of his character, the happiness of his address, and above all, by a certain charm about his person, which none have ever pretended to define.

In private life, he was all that is delightful and engaging. He was, indeed, as Mr. Jefferson warmly declared, "the best-humoured companion in the world." Always easy, affable and unassuming ; he won the confidence and friendship of all who knew him, and seemingly, without an effort for the purpose. Tender and faithful in all his domestic relations, he was also exemplary in all his social duties and engagements. Towards those in particular whom we call the People, his manners and deportment were frank and winning, in the highest degree. He was, of course, always extremely popular. Indeed, it is gratifying to remark, that in all the agitations of public feeling, and contests of party spirit, he never lost, as he never forfeited their favor. The leading politicians of the day, deserted and denounced him ; but he still retained the hearts of his own, and died, as he had lived, the friend and darling of the People.

Besides his private virtues, as a man and citizen, we trust that Henry was also a christian. In his latter years at least, he became gradually serious, and attentive to the subject of religion. Retired from the noise and tumults of the world, he conversed with his own heart and the word of God. He never mentioned the name of the Supreme Being, but with a degree of solemnity entirely peculiar. And though he never united himself to any church, (in which his example is not to be followed,) he often declared his belief in the Saviour, and his hope of mercy through the Cross.

With these talents and endowments, Henry was well fitted for the work assigned him. He was ordained by God to be the leader in our Revolution, and he seems to have entered upon the duties of his office, if not with an unction of the Spirit, yet with that consciousness of a secret impulse, which imparts a kind of sanctity to conduct, and gives a touch of divinity to the character of man. Under this influence from Heaven, he came forth from the shades of obscurity, to rouse the Genius of his country, and point out his road to victory

* Whether his *management* was always consistent with good conscience, we have not the means to decide. See the Sketches p. 252, &c.

and Freedom. By his eloquence alone, he won the empire of Virginia from the King, and gave it to the People.*

Such is the substance of the chief points in the book before us, with our remarks upon them. We sincerely thank our author for the pleasure he has given us by this performance. We are glad to hear, that he is already called upon to furnish a second edition for the press. We do not doubt that he will embrace the opportunity to revise his work, and we are quite sure that he has talents to make it truly honorable to himself, as well as yet more agreeable to the public.

* We add here a short quotation from our favorite Cowper, of which the three last lines are easily applied.

"Some must be great. Great offices will have
Great talents. And God gives to every man,
The virtue, temper, understanding, taste,
That lifts him into life, and lets him fall
Just in the niche he was ordain'd to fill.
To the deliv'rer of an injur'd land
He gives a tongue t' enlarge upon, an heart
To feel, and courage to redress her wrongs."

See anti-slavery. 49-55.

REVIEW.

The Christian Orator ; or a collection of Speeches, delivered on public occasions, before Religious Benevolent Societies. To which is prefixed, an abridgement of Walker's Elements of Elocution. Designed for the use of Colleges, Academies, and Schools. By a Gentleman of Massachusetts. Charlestown : Printed by Samuel Etheridge, 1818. 12mo. pp. 264.

The gift of eloquence has always been greatly coveted. It confers honor and power ; and these are among the highest objects of human ambition. It is not wonderful, then, that the votary of the world should be eager in pursuit of this attainment ; nor indeed that the patriotic and benevolent should wish to possess a faculty so efficient in managing the concerns of man. He who can move at will, the various passions of the heart, and rouse to its utmost energy of action every human power, is capable of doing either much mischief or much good, according to his principles. Our own country has produced its full proportion of distinguished orators ; and it is gratifying to recollect the use that they have made of their talents and influence.

The nature of our institutions is such, that there is a large demand for this sort of capacity ; and a wide field lies open for its display. Perhaps this has had some effect in our schools. In most of them, whether public or private, *the speaking of Orations*, is a regular exercise : Whether the practice is in all respects judicious, may admit of a doubt.— It is not at all uncommon for a lad to have acquired a habit of mouthing and ranting, and of artificial gesticulation, before his mind has become capable of comprehending the reasoning of the Orator offered as a model, or his heart of partaking of the powerful and lofty feelings displayed in the piece got up for declamation. Hence, so many men of good parts and cultivated minds, instead of speaking in their natural tone and manner, as soon as they ascend the desk, or the rostrum, are so unlike themselves in these respects, that one needs the evidence of his sight to assure him of their identity. We do not mean to affirm that the practice of declaiming in schools ought to be laid aside ; but that it requires modification, and better regulation to answer its avowed purpose is most obvious. Among other things, the compilations used as “ *Speech-books* ” might give place to others better suited to our taste and habits. We remember that in our boyish days, *The Art of Speaking*, and *Scott's Lessons* were quite in vogue. Whether they still occupy the same place, we know not. But of this we are sure, that these selections do not suit us entirely.

To enable a boy to pronounce an oration with propriety and ease, the subject ought to come home to his bosom, the association of ideas be natural and familiar, and the feelings displayed, such as readily to excite his sympathy. At the same time the utmost care should be taken to avoid every thing calculated to foster the turbulent and vicious passions of the human heart. Happily, the Orators of America afford ample materials for a selection abundantly copious. We are greatly deceived by our national partialities too, if examples of as high and powerful eloquence may not be selected from the speeches of our countrymen, as ever adorned any language, or threw lustre round any people. The qualities of good common sense, and simplicity both of thought and diction are most discernible in the productions of our native unsophisticated speakers. But we grieve to observe in the present race a strong inclination to imitate a new, and as we think, corrupt style ; in which truth to nature and simplicity, are sacrificed for glittering, yet meretricious ornaments ; for splendid figures, and new and surprising imagery. Should a painter undertake to give a panoramic view of the orna-

ments of this sort employed in some celebrated speech of the new school, his canvass would teem with

—All monstrous, all prodigious things,
Gorgons, and Hydras, and Chimæras dire.

But there is one comfort ; this absurdity however, fashionable at present, cannot last long. Whether it will give place on account of the return of good sense and love of nature ; or be succeeded by something still more fantastical, and *outré*, we know not. It requires an *Œdipus* to tell what new form of folly corrupt taste will assume. We have however, some hope from the circumstances of the times. Some of our readers may perhaps deride us, when they understand on what foundation this hope is built. We derive it from the simple fact, that the **BIBLE** is more widely circulated, and more generally read than perhaps in any preceding age. This book will do more to purify, and refine the taste, as well as to enlighten the understanding, and amend the heart, than all other books in the world. We have given one specimen of its simple pathos in this No. and, if our limits would allow, could produce a thousand. The eloquence of the Bible, without affording a luxurious treat to a prurient imagination, goes directly to the heart ; and that with a charm which none can resist, who have any admiration of nature, any taste for beauty in its loveliest forms.

We certainly do not object to the use of the models furnished by the master spirits of Greece and Rome ; but to the use of them before the mind is thoroughly imbued with the principles of our own religion, and our own civil polity : principles incomparably better than those taught by Demosthenes and Cicero. And we cannot refrain using this opportunity to express our deep regrets that the course of education in our public, and in many private schools, should have so strong a tendency to imbue the minds of youth with the maxims of heathenism, instead of the pure precepts of the gospel.

The Compiler of the little volume now before us, seems to have had some such views as ours, when he engaged in his work : of which it is time that we should give some account.

The first part of the book contains an abridgement of Walker's *Elements of Elocution*. The work of Walker has been so long before the public, that it is needless for us to give any opinion as to its merits. The abridgement, judging from a hasty glance, appears to be well enough adapted to the purpose for which it is intended. The body of the volume con-

sists of extracts of speeches delivered by distinguished men, at the meetings of Bible and Missionary Societies; and other associations for the promotion of religion. There are also, parts of sermons delivered by very distinguished pulpit orators. Among the names, we find Churchmen and Dissenters; Baptists and Presbyterians; the Compiler with very commendable liberality, having paid no regard to any particular sect. And it is pleasing to see men of different churches so united in the great principles of christian faith; and the labours of christian love. We were particularly gratified by the sentiments of the bishop of Norwich, delivered before a meeting of the Church Missionary Association for Norfolk and Norwich. From this speech we shall offer the first specimen of the matter contained in the volume before us.

Is it possible that there can be found any Christian, who is not anxious to convey the light of the Gospel to those who sit in such darkness, and who are now *in the valley of the shadow of death*? It is surely impossible that any sincere Christian can offer his prayers, and repeat day after day those impressive words, *Thy kingdom come*, without having the desire, in some way or other, to accelerate the consummation of that event for which he devoutly wishes. And what can human prudence suggest or human efforts carry into effect, more likely to succeed, than the establishment of Christian Missions.

I say the establishment of Christian Missions *generally*, because, though I am a sincere member of the Church of England, and firmly attached to it, and therefore am more particularly interested for the success of the *Church Missions*; yet I shall never scruple, in any place, or at any time, to co-operate cordially with, and to hold out the right hand of fellowship to, all Christians, of whatever denomination, whose noble, pure, and only aim it is, that *the kingdoms of this world should become the kingdoms of our Lord and of his Christ*. pp. 65. 66.

We shall next offer an extract from a sermon by Robert Hall, minister of a Baptist Church in England, and one of the foremost preachers in the world. The title is, "*Religion a security against national calamities*."

Our only security against national calamities is a steady adherence to religion, not the religion of mere form and profession, but that which has its seat in the heart; not as it is mutilated and debased by the refinements of a false philosophy, but as it exists in all its simplicity and extent in the sacred Scriptures; consisting in sorrow for sin, in the love of God, and in faith in a crucified Redeemer. If this religion revives and flourishes amongst us, we may still surmount all our difficulties, and no weapon formed amongst us will prosper; if we despise or neglect it, no human power can afford us protection.

Instead of showing our love to our country, therefore, by engaging eagerly in the strife of parties, let us choose to signalize it rather by beneficence, by piety, by an exemplary discharge of the duties of private life, under a persuasion that that man, in the final issue of things, will be seen to have been the best patriot, who is the best Christian.

He who diffuses the most happiness, and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and the

world since nothing more is necessary, than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment.

While the passion, then, of some is to shine, of some to govern, and of others to accumulate, let one great passion alone inflame our breasts, the passion which reason ratifies, which conscience approves, which heaven inspires ; that of being and of doing good. pp. 95, 96.

From the same.—*Objections to the education of the Poor, answered.*

Some have objected to the instruction of the lower classes, from an apprehension that it would lift them above their sphere, make them dissatisfied with their station of life, and by impairing the habit of subordination, endanger the tranquility of the state ; an objection devoid surely of all force and validity.

It is not easy to conceive in what manner instructing men in their duties can prompt them to neglect those duties, or how that enlargement of reason which enables them to comprehend the true grounds of authority and the obligation to obedience, should indispose them to obey.

Who are the persons who, in every country, are most disposed to outrage and violence, but the most ignorant and uneducated of the poor ; to which class also chiefly belong those unhappy beings who are doomed to expiate their crimes at the fatal tree ; few of whom, it has recently been ascertained, on accurate inquiry, are able to read, and the greater part utterly destitute of all moral or religious principle. pp. 101, 102.

We recommend to those who have declaimed, or have heard much declamation against Calvin, the illustrious Reformer of Geneva, his speech to his flock recorded pa. 137 : and to our fair readers in particular the extract from Bishop White's address to the Female Bible Society in Philadelphia, on the importance of the Bible to the female sex, pa. 168.

We can give only one other extract ; and for this we shall go back to page 67, where the reader will find a beautiful contrast between Paganism and Christianity, by the Rev. G. T. Noel.

MY LORD—there are peculiar seasons under which the mind is enabled to form a more striking contrast than at others, between the blessings of Christianity and the miseries of Paganism—seasons when only perhaps some SINGLE point of difference is present to the view. It occurred to me a short time ago, to fill up the interval before the appointed hour when I was to witness the proceedings of a Bible Association among the poor, by wandering in the church-yard of a country village.

The day was fine, and the surrounding country was exceedingly lovely. My feelings were much excited as I stopped at the grave of an humble individual, who had quitted this vale of sorrow at the age of twenty-one : on her tomb stone was this inscription—

*“ By faith on Jesus’ conquests she relied,
On Jesus’ merits ventured all, and died !”*

I was led immediately to compare the circumstances of such a death, and the blessedness of such a hope, in eternity, with the uncertainty and gloom of a heathen's departure from this world. I could imagine to myself a place of burial in some idolatrous land, where the sun might shine as brightly, and the surrounding scenery be yet more beautiful.

But if I should ask what memorial would be written on some youthful grave, I was afflicted at the thought that all must be dark and cheerless here ! No ray from heaven could gleam on such a grave : many traces of fond remembrance, many anguished memorials of the poet, many tender associations might be recorded on the stone that marked so sacred a spot ; but no hope of future re-union, no accredited prospect of an immortal existence, no certain assurance of pardon, and mercy, and peace, could be written there !

No tidings of a Saviour's love, no consolations of his Spirit, no foretaste of his salvation, could cheer the victims sinking into the dust, or bind up the mourners' hearts who deposited in silence the form which they had loved so long. In that land none tells them in those striking words of your Report, that they have God for a Father, Christ for a Saviour, the Holy Spirit for a Guide, and Heaven for a home, where they separate no more.

Oh, then, *how beautiful upon the mountains* should we esteem *the feet of him who would carry the glad tidings of peace* to scenes so desolate, and to hearts so broken by sorrow and sin !

These extracts must suffice. They will afford the reader a fair specimen of the book. We heartily recommend it to general use ; and wish it an extensive circulation. Particularly we should be glad to see it introduced into our places of education. The themes on which the speakers dwell are of the loftiest character ; eminently calculated to dilate the heart, and rouse into action its best affections. The principles inculcated are the only principles whose efficacy can be depended on to control the bad passions of man, promote peace and order, support free government, and regenerate the world.

In some matters of taste we might differ from the Compiler. And in one case our opinions vary widely from his. At page 181, he has given us **THE HOLY LEAGUE**, between the Emperors of Austria and Russia, and the King of Prussia. This is surely a singular, and a very interesting State Paper. But we doubt as to its importance. Let time determine whether these Sovereigns will make the word of God, the man of their counsel, and their rule of administration. It will be well for them, and for the world, if they should. But we would enter our protest against Kings and Emperors expounding scripture for us ; or compelling us to adopt that form of religion which they might think proper to support. In fact we fear that the Holy League is intended to employ the powerful support of christianity in behalf of that authority which exclusively claims the title of *Legitimacy*, and is much more energetic in maintaining the *Rights of the Lawful Sovereign*, than in promoting the prosperity of the **PEOPLE**, for whose use, as we learned from our fathers, all government ought to be intended. And in this last we are sure that the Compiler of this volume, who, if we mistake not, is of the good old puritanical stock, will agree with us.

Memoir of Mrs. Grosvenor.

A sketch of the Life, last Sickness, and Death of Mrs. MARY JANE GROSVENOR. Left among the papers of the late Hon. Thomas P. Grosvenor. Baltimore: Maxwell & Coale, 1817.

In the relations of life there are intimacies, and endearments not suited for public exhibition: there are joys and sorrows too sacred to be exposed to strangers. And when one chooses to come forth from the shrine of the domestic temple, bearing the *holy things* appropriated to that place, and exposing them to vulgar gaze; the coarse and profane deride, while the truly delicate and sensible are disgusted and mortified. We have sometimes witnessed expressions of this sort which we most heartily wished had never been made.

The editor of the little work now before us, seems to have felt some delicacy with regard to its publication, which was removed by advising with friends in whom he placed great confidence. And considering the nature of the case, with all the attending circumstances, we concur in the opinion of these friends. The title, given at the head of this article explains the circumstances to which we allude. "The Sketch" was found among the papers of the late Thomas P. Grosvenor, and of course was published *after his death*. There could be no design whatever, then, to attract the attention of the public to the fond feelings, and private griefs of the author; to make a parade of his sensibility as a man, his affection as a husband, and his submission as a christian. The motive to the publication could hardly have been any other than a desire to "advance the interests of the church" (of Jesus Christ we presume) especially in that state where the deceased was generally known, and universally beloved." The worth of this motive we trust that we appreciate. To any prudent attempt for the promotion of vital religion we most heartily wish success. For every soul emancipated from the bondage of corruption, by whose instrumentality soever it may be affected, we thank the Author and Finisher of faith, and rejoice in the saving power and efficacy of the gospel thus illustrated.

The Author of this interesting little volume was, as we learn from an Appendix, a native of Connecticut; and was educated under the care of the late Dr. Dwight, a man whose name will be had in everlasting remembrance. During the last five years of Mr. G's. life, he was a member of Congress from the State of New-York; and maintained in this great

Council of the nation, a high character for talents and integrity. About three years ago, he married Miss Hanson, daughter of Alexander Hanson, late Chancellor of Maryland; and shortly after, commenced the practice of the Law in Baltimore, where he took his place among the foremost members of the bar. It pleased the Almighty, in less than a year, to leave him widowed and lonely in this world. And about fifteen months after, he was taken away, and his place on earth knew him no more. His death called forth a strong and general expression of the estimation in which his talents and virtues were held by those among whom he lived. "The sketch of the Life, last Illness, and Death, of Mary Jane Grosvenor, was found, as before intimated, among the papers of the deceased, and is here given to the public. In a letter from bishop Kemp to the editor, advising the publication, the testimony of that amiable Clergyman is given to the substantial correctness of the narrative; and in a letter to the bishop it is stated that "some time before the death of Mr. Grosvenor, he had read much of Christian Theology, and particularly on the divinity of our Lord; and, had it pleased God to prolong his life, he would doubtless have become one of the most zealous, able, and distinguished advocates in the cause of our holy religion." The clergyman who attended him in his last hours said "I was delighted with the interview and gratified to find Mr. Grosvenor perfectly at home on religious subjects, and so well prepared."

As, probably, most of our readers have not seen the interesting memoir of Mrs. G. we shall here present them with a brief outline.

The parents of Mrs. Grosvenor, who are represented as persons of uncommon excellence, began the education of their daughter at a very early period; and her docility and rapidity of progress amply repaid their labors and cares. It was happy for her, that she was, at a period, thought by many to be premature, subjected to this salutary discipline. For at the age of fifteen, she lost her father; and in the ensuing year she was deprived of her mother, and thus left without a guide in this world of danger.

Of the religious state of Mrs. G's. mind up to this period, the author had very imperfect knowledge; he is assured, however, that her life was correct; her disposition amiable, and affectionate; and her understanding uncommonly well cultivated. The friends of her early youth loved her to the end.

At the age of sixteen, we find her in the City of Baltimore, under the protection of her two brothers, neither of whom had attained the age of twenty-one; both gay, fond of plea-

sure, and immersed in business. An affectionate tribute is paid to their kindness and attention; yet however affectionate they might be, certainly they were poorly qualified as guides for a young, and unexperienced female placed in that focus of amusement and pleasure. She however escaped many of the dangers to which unavoidably she must have been exposed, and seems to have felt in a considerable degree the effects of the religious training received under her parents.—The temptations, however, of fashionable amusement prevailed, “and she swam rapidly with the current.” The good providence of God prevented her continuance in this course until she was launched into eternity; and gave another direction to her thoughts and purposes. She then regretted this portion of her life, as so much time wasted. And although the author, in his admiration of one endowed with so much excellence, and so dear to him, seems unwilling to allow that these regrets were well founded, yet we apprehend that every one, after having spent several years in this way of living, on being awakened to consider the worth of the soul, and the awful realities of the eternal world; on feeling the saving power of the gospel, and tasting the pleasures of religion, will experience and express the same regrets.—Nor can any thing be more reasonable in an immortal being, that must soon appear before the judge of all the earth, and “answer for the deeds done in the body;” except a constant and wise reference to the last account, and a state of future retribution. Happy indeed is that youth, who remembers the Creator, and consecrates the prime of life to his service.

About the age of twenty-two Mrs. G's. mind became more seriously impressed by the great truths of religion, and she began solemnly to enquire what she must do to be saved? The death of one pious friend, and the conversation and example of another were thought to be instrumental in effecting this blessed change. According to the author's statement, however, the change was not sudden; she read, she prayed, she meditated, and at length was enabled to devote herself wholly, and without reserve to a life of religion. We only remark in passing, to guard against a common error, that, while we very seriously apprehend that many sudden conversions are like the morning cloud, and the early dew that soon passeth away, and are therefore not to be relied on, there is nothing to justify a sinner, whether thoughtful or careless, in not embracing, at once, and with all his heart, the offered Saviour, and devoting all that he has and is, to the service of God. It is a perilous situation, when one decently performs the private and public rites of religion, and for the rest, lives in

conformity to the world ; in the mean time quieting the conscience with the hope that this sort of attention to devotional exercises will prepare the heart for conversion, and a life of righteousness. And this is the condition of many, who we fear are slumbering on the brink of eternity.

While engaged in the serious enquiries mentioned above, Mrs. G. partook very sparingly of what are "called polite amusements ;" and never, except when overcome by the persuasions of friends. On this much disputed subject we will borrow the author's express words.

Not that abstractedly considered, she deemed them criminal.—But she doubted whether they were objects worthy the pursuit of beings destined to eternity—whether they were consistent with that improvement of the few hours of our earthly pilgrimage which the Scriptures enjoin ; and whether their tendency is not to counteract that blessed Spirit of Grace which is constantly striving with man—Certain it is, that in her own case she felt such to be the fact.—They had ceased to give her pleasure—and she had long ceased to mingle in them, but when solicited and urged by her friends. Now that she became convinced that they were wrong, the case was at once decided.—*While enjoying her usual health, she resolved to abandon them wholly ; and she assured the writer of this, that she would never again be present at a play or a ball.*

Although at the time residing in Baltimore, the scene of her youthful pleasures, surrounded by her gay and early friends, tempted constantly by those pleasures in full view, and daily importuned to taste them—and although she had often said that such had been her attachment to those amusements, that she once thought it impossible to abandon them ; yet, they became less than nothing, when placed in the balance against what she deemed her duty, and having resolved entirely to refrain, she evinced the solid foundation of her piety, by never, in the slightest degree, deviating from her resolution.

Yet she shunned not the society of the cheerful and gay companions of her youth—Nothing of moroseness, or gloom or misanthropy was visible in her countenance or deportment. On the contrary, her progress in piety, by mingling a little gravity with her natural vivacity, by spreading a shade of seriousness over the playful sallies of her imagination, by gilding her conversation and her conduct, with sentiment and virtue almost unalloyed, rendered her more attractive, more amiable, more lovely, and more beloved. pp. 27, 28, 29.

In March, 1815, the subject of this memoir was married. In recording this event, the author takes occasion to give a beautifully drawn character of her as a wife ; and adds

Her husband was happy while she enjoyed health ; he was tortured by her sickness and agonies. O ! may the same Almighty hand, which has so heavily pressed him to the earth, raise him from the death of sin, enable him to imitate his beloved wife in the hour of sickness and of death, and finally join her again in those celestial mansions where there is no more sickness or pain. pp. 30, 31.

The remainder of the work contains an account of the last sickness and dying exercises of this interesting woman. Not long after marriage, if we understand the author's notes of time, she was received to the holy communion in the protes-

tant Episcopal Church, under the direction of bishop Kemp, of which Church she was a member. And early in the ensuing summer, the disease supervened which after five months of bitter suffering, terminated her mortal existence. The author prefaces his account of this sad and solemn scene with the following remarks which we offer without comment to the consideration of our readers.

A writer of some celebrity has said "no species of reputation is so cheaply purchased as death-bed fortitude : when it is fruitless to contend, and impossible to fly, little applause is due to that resignation which patiently awaits its doom."

If applied to that "fool who hath said in his heart there is no God ; let us eat, drink, and be merry, for to-morrow we die ;" if applied to the hardened reprobate whose soul is cased in iniquity, and whose conscience is seared as with a red-hot iron ; or that cold-blooded infidel who spurns the blood of a Redeemer, shed on the cross for him, and who never once reasoned of righteousness, temperance, and the judgment to come, the remark may sometimes prove true—But surely he must be mad, who dignifies the death-bed lethargy of such an one with the name of "fortitude," or "patience," or "resignation." No, it is that horrible calm which, cold, dark, and heavy, spreads its benumbing influence over a soul in which every ray of joy is extinguished, over which unmingled despair presides—Call it not "fortitude."—It is damning, lethargic insensibility—or silent, helpless despair—Different, far different, is the condition of him who believes the book of life—who acknowledges its sound truths, and feels at the hour of death, that he is just approaching, naked and alone, the judgment seat of the Almighty.

To him who believes that man, unconverted, unregenerate man, is the child of inevitable and eternal perdition, who knows that repentance for sin, the Grace of God, and a holy life are indispensable to salvation, who believes that a just God will judge the dead, and that as death leaves him, so judgment will find him ; to him, who on his death-bed, with these views of the eternal world, and is yet conscious that he has not one of these indispensable requisites to plead at that awful tribunal to which death is even then dragging him, is "patient resignation," is "death-bed fortitude," easy ? Conscious that the hour of probation has been thrown away, feeling that the summer is past, that the harvest is ended, and he not saved, the very conviction that "it is fruitless to contend," and "impossible to fly," O ! how must it agitate the whole frame, how must it overwhelm in distraction every faculty of the mind ? How must it steep the whole soul in the very essence of agony ? At such a moment, and with such a man, is the bubble "reputation" to be sought ? Is "death-bed fortitude" to be easily purchased ? O no—these paltry trinkets of a vain world vanish like the visions of insanity—The mind is entirely occupied in the view of the eternal world—the soul shrinks in agony from the gulph which yawns to receive it—and its last accents are heard invoking mercy—or are vainly spent in calling on the mountains to hide it from the face of Him who sitteth on the Throne, and from the wrath of the Lamb : for the great day of his wrath is come, and he is not able to stand. O no—it is that man that hath a conscience void of offence, that is in charity with the world, that is purified from all stains in the blood of the Lamb, and is in close union with his Redeemer, such, and such only, is the man who *wishes* not "to fly," but to the arms of his Saviour, who wishes not "to contend," but for a crown of righteousness—whose "death-bed" is crowned with "fortitude," who "purchases reputation easily," who, not only with "patience and resignation," but with holy hope, confidence and triumph, "awaits his eternal and happy doom." pp. 37, 38, 39, 40, 41.

The following extracts will give a clear idea of the feelings and hopes of this lovely young woman, with death and eternity near to her, and full before her.

On one occasion, she was asked whether she felt prepared to meet her God ; whether she could fly into the arms of her Saviour with hope and confidence of happiness. O yes said she "such are my feelings now—I think I have taken a final leave of this world—I think nothing could induce me to wish again to mingle with it."

It is long since I have prayed for my recovery—It seems to me that all I now want is to be present with my Redeemer—Yet" she continued after a short pause—"It is an awful meeting, and well may the purest saints tremble at the thought of it—To enter undisguised and alone in the presence of the great God—The just, omniscient, offended, insulted, Almighty Judge of Heaven and Earth—To be viewed by Him—To be judged by Him!!—O! who is without sin?—Who shall be able to stand?—None, none but those whom a merciful Saviour shall support. O! blessed Redeemer, on thy cross, on thy blood, on thy body, are placed all my hopes in that awful hour—Supported by thy Almighty arm, I can meet death without fear—I can pass through the dark valley without fainting—I can enter into the presence of my judge with hope and confidence—For thou, O! blessed Saviour, hast washed my soul in thy own blood—hast satisfied the claims of divine justice—hast interceded with thy Father and my Father, and hast procured pardon for my sins"—After a pause of a few minutes, spent in silent meditation, she continued—"Yet may I not deceive myself?—When the final struggle approaches, may I not faint?—May I not shrink from the awful trial?" She was asked whether she had examined her heart deeply, and the foundation of her faith and hopes vigilantly? And whether she had any reason to suppose that they were built on sandy foundations? She replied, "It is the constant business of my lingering life to examine and search my affections; I have endeavored to correct all enthusiasm and to check and chastise my feelings—With the most earnest prayer I have daily endeavored to explore my heart and affections. But the book of truth assures me, and I know, that the heart is deceitful above all things, and desperately wicked! And I sometimes tremble at the bare possibility that it may elude my search and deceive me to my ruin—O!" she continued, "pray for me, that my Heavenly Father may not suffer me to be deceived. I have no reason to suspect that I am deceived. On the contrary, I have the firmest reliance on the mercy of my Gracious Father. I have the most undoubting hope that the cross of my Redeemer hath subdued my heart.—Yet pray for me that I may not be deceived." pp. 46, 47, 48.

Recurring on one occasion to the events of her past life, it was remarked to her, that her life had been uncommonly innocent and virtuous, and that this must be a subject of great comfort to her in her present condition.

She said she hoped it was true, that from her infancy she had endeavored to shun positive and wicked pursuits—she had generally attended the public worship of God, and had not neglected the duties of private devotion—and as long as she remembered, had been inclined to do good and useful actions, rather than useless and evil ones—Certainly, she said, this reflection was consoling and precious to her—a consolation she would not barter for worlds—Yet, she said, her hopes of forgiveness and salvation were none of them placed on this foundation—Her motives, even in the most virtuous actions, had not been pure—The glory of God, the love of her Saviour, obedience to his will, had not been her motive—No, her actions would not bear the scrutiny of that All Just Father who cannot look on sin with the least

allowance, and whose indispensable requisition is "My Son give me thine Heart." pp. 50, 51.

She then expressed fervent gratitude for the Christian lesson, which she had been told the most Rev. Arch Bishop Carroll, had, a few days before given to the world on this subject—A friend spoke to him of his blameless life and useful actions, as a strong ground for hope and confidence. He pointed to the cross before him, and solemnly replied, "there is the only foundation of any hope and confidence of salvation, that I possess."

If, she said, a man like Bishop Carroll, deeply learned in all the doctrines of Christianity, of a life, pure as human nature can attain, endowed with all the moral and social virtues, abounding in charity, of unquestionable piety, whose good and useful actions were almost as numerous as the moments of his life, was found with the Publican to cry, "God be merciful to me a sinner;" if he was driven to the cross as his only refuge from eternal misery, who shall be so madly presumptuous as to rely on his own virtue, his own innocence, his own merits for salvation?" She earnestly hoped that this humble and Christian example might be widely spread, that it might help to rouse from their fatal security all those, who professing the name of Christ, relied too much on their moral virtues for happiness, believing them to bring their own reward in a future world. pp. 53, 54.

The concluding scene is described pp. 61, 62, from which we make our last extract.

Thus she continued until about two o'clock, when her breath became short and laborious, and her speech a little indistinct. About half past two, death had seized her. She was now struggling in his arms. She seized the last moment allowed her, and with a look and tone, which evinced hope, confidence, and holy triumph, which proved that her earnest prayer for support in her dying hours, were heard and answered; she exclaimed, "God bless you all. Give him thanks that he has enabled me to set you this example."

These were her last words. Not one struggle, scarcely one convulsive spasm was visible. A smile of triumph lingered on her face. It was the beam of a sun that had set. The Saint had entered into rest."

Such was the end of this young and lovely woman. It was a happy and glorious death. "It was a triumphant appeal to all whether our blessed faith brings not comfort unspeakable; but how strong, how suitable, how glorious its consolations are, no one can ever know, until, like her, he is bereft of all others, and like her, finds them sufficient when all others fail." pp. 61, 62.

We need not add that we heartily recommend this little work to the perusal of our readers, and especially to the young. It can hardly fail to have a salutary effect. We wish, indeed that there were less oratorical ornament in the stile. The affecting scenes here described would in that case have gone more directly to the heart, and might have produced a more powerful effect on the life of the reader. But notwithstanding this qualification, we wish the book an extensive circulation. We shall add nothing more of our own, but close with the appropriate remark of bishop Kemp.

"In this sketch, the young lady will see, how transitory and evanescent all temporal amusements and enjoyments are! how soon the brightest prospects may be obscured! and that in religion, and in religion alone she can find safety and consolation!"

Religious Intelligence.

FOREIGN.

ALPHABETICAL LIST OF PROTESTANT MISSIONARY STATIONS AND MISSIONARIES THROUGHOUT THE WORLD.

[Continued from page 94.]

CANTON.

A sea-port in the Empire of China, of extensive commerce and vast population.

London Missionary Society—1807.

Robert Morrison.

Mr. Morrison has effected the highly important object of the Translation and Printing of the New-Testament in the Chinese Language.—Thus, through the medium of the Holy Scriptures, a way is opened for the introduction of the saving knowledge of Life and Immortality, into an Empire calculated to possess the immense population of hundreds of millions. He has also translated the Book of Genesis and the Psalms.—He has likewise composed a Chinese Grammar, printed in Bengal; and a large Chinese Dictionary, which is now printing at Macao.

CAPE COAST.

A British Settlement in Western Africa, under the African Company.

Society for propagating the Gospel.

Philip Quaque, *Native.*

CAPE TOWN.

In South Africa.

London Missionary Society.

George Thom has resided here several years, and has been useful both to Europeans and Slaves.

The following five Missionaries are on their voyage to reinforce the Missions in South Africa.

John Taylor, Evan Evans,
Robert Moffat, James Kitchingman,
John Brownlee.

Wesleyan Methodists.

Barnabas Shaw.

CEYLON.

This celebrated Island, lying off the south-eastern point of the Peninsula

of India, now wholly in possession of the British Crown, offers the most ample and unrestricted encouragement for Missionary Exertions. Both the Portuguese and the Dutch, who successively possessed Settlements here, promoted Christianity. There are now about 150,000 persons who profess themselves Protestants, and about 50,000 Roman Catholics; but they blend many heathen notions and practices with their Christianity. By the benevolent exertions of the Chief Justice, the Hon. Sir Alexander Johnston, the state of Slavery in Ceylon is put into a train of being speedily abolished forever.

COLUMBO.

Is the capital of the Island—population about 50,000—inhabitants chiefly Idolaters, of the sect of Budhu.

London Missionary Society.—1805.

J. D. Palm.

Sent out as a Missionary, is now Minister of the Dutch Church in Colombo. Mr. Erhardt and Mr. Read superintend Schools in MATURA and AMLAMGOODY.

Baptist Missionary Society.—1812.

James Chater, Thomas Griffiths.

Mr. Chater has nearly finished a Grammar of the Cingalese, and is now able to preach in Portuguese.—Mr. Griffiths has lately joined him.

Wesleyan Methodists.—1814.

Benjamin Clough.

JAFFNAPATAM.

Wesleyan Methodists.—1814.

James Lynch.

BATTICALOE.

Wesleyan Methodists.—1814.

GALLE.

Wesleyan Methodists.—1814.

Thomas H. Squance, G. Erskine.
These Missionaries visit MATURA.

The Wesleyan Missionaries are assisted by Mr. A. Armour, and by Petras Panditta Sekarra, a converted Buddhist Priest.

From the same Society, the following Missionaries sailed for Ceylon and the East, and arrived in safety at Galle—Samuel Broadbent, Robert Carver, Elijah Jackson, and John Callaway; John M'Kenny having arrived before them from the Cape.—The following have been appointed to the same destination:—W. B. Fox, Thomas Osborne, Robert Newstead, and John Barry.

From the American Board of Missions, there have sailed for Ceylon and the East, Daniel Poor, — Richards, Horatio Bardwell, Benjamin Meigs, and Edward Warren; who are safely arrived, and have been well received. Two of them will proceed to Bombay, and three be appointed to Stations in Ceylon.

CHINSURAH.

In the province of Bengal, formerly a Dutch Settlement.

London Missionary Society.—1813.

Robert May, J. D. Pearson.

Mr. May has established Twenty-four Schools, in Chinsurah, Chander-nagore, Calcutta, and other places in the neighborhood. There are about 1500 Children in these Schools, among whom are 258 sons of Brahmins. Mr. Pearson is on his voyage to India, to assist in the superintendence of Schools; the benefits of which are likely to be greatly extended, and on an improved plan, highly commended by the Gentlemen of the country.

CHITTAGONG.

A District in the Eastern extremity of Bengal, on the borders of the immense forests of Teakwood, which divide the British Dominions from the Burman Empire. It is about 230 miles E. from Calcutta.

Baptist Society.—1812.

— Du Bruyn.

The prospect is encouraging. The people are solicitous for the education of their children. Mr. Du Bruyn has been successful in gaining the confidence of the Mugs, an uncivilized people, who retreated to the mountains on his first settling near them.

CHUNAR.

A town near Benares—about 500 miles from Calcutta.

Church Missionary Society.—1815.

William Bowley,

Born in the country, was for some time at Agra, but is now placed at Chunar, where he is actively engaged in devising and forming Schools, for the Natives; having one central School, and others in the surrounding villages, at convenient distances, so as to admit of stated or occasional visitation. He is also laboring with advantage to Professing Christians and others.

CONGO TOWN.

A town of Negroes, in the Colony of Sierra Leone, re-captured from smuggling Slave Ships, and collected under British Protection.

Church Missionary Society.—1817.

David Brennand, Schoolmaster.

CUTWA.

A town in Bengal, on the western bank of the Hoogley, about 75 miles N. of Calcutta.

Baptist Missionary Society.—1807.

William Carey, jun.

Kangalee, Mut'hoora, Vishnuva, Kanta, Natives.

This Station was originally formed by Mr. Chamberlain, in 1804. Besides establishing a School, he labored much, in preaching the Word in the neighborhood, and with considerable success. Here Kangalee and Brindabund, two useful Native Preachers, were brought to believe in Christ. From this place Mr. Chamberlain made excursions to Berhampore, where he was useful among the soldiers; also to the neighborhood of Lakra-koonda, in the district of Beerhboom, 60 miles N. W. of Cutwa, where a thriving branch of the Church, and several Schools, are now established, under the superintendence of Mr. W. Carey, aided by Kangalee, and other Native Brethren. Mr. W. Carey has been advised by his Brethren at Serampore to enlarge the number of Schools. There are a few pious soldiers who have been baptized at Berhampore. The Clergyman has given them a place to meet in for worship.

[To be continued.]

DOMESTIC.

The following information has been communicated by a friend living in Lynchburg, under date 12th March, 1818.

"The Annual Meeting of the Bible Society in this place has recently been held. The Meeting was opened with prayer by the Rev. John S. Lee—The Rev. Robert H. Anderson then delivered an excellent sermon—After which the Annual Report of the Managers was read—At that time our Society consisted of fifty-eight Members. We have since had an addition of twenty-four new Members, one of whom is for life. We have purchased, since the organization of the Society, 380 Bibles, and 88 Testaments—And have distributed 298 Bibles, and 82 Testaments.—There have been received into the Treasury, \$738 22, and disbursed, \$622 40—We have lately contributed to the American Bible Society \$350.

Mr. William Burd was chosen President, John M. Gordon, Recording Secretary and Treasurer, and Rev. William S. Reid, Corresponding Secretary, for the ensuing year.

There is in this town a flourishing Missionary Association, in aid of the Missionary Society of the Presbytery of Hanover."

Our friend affords us the following pleasing statement concerning the progress of Religious Institutions in that flourishing and very respectable town. We are highly gratified to find that, rapid as is the growth of Lynchburg, it is not likely to outgrow the means of religious improvement. May the Spirit of Grace rest upon them, and the saving power of the Gospel be experienced by them!

"Within the last six years there has been built a Methodist Church which cost \$6,000; a Presbyterian Church which cost \$10,000; and a Baptist Church is on the way, which will not require less to finish it than \$6,000—We have a Bible Society which has raised about \$1,000.—Three Missionary Societies have been formed among us; and we contemplate the immediate establishment of a Sunday School."

We are glad when we hear of these things. Let our flourishing towns set the example, and afford their influence in favor of religion, and the effect will be powerful and diffusive.

—
We have recently been made acquainted with the interesting fact that a Presbytery was organized in the Territory of Missouri, on the 18th of December last, under the name of the Missouri Presbytery.—This is one of the salutary results of domestic Missionary labors. Thus is the desert budding and blossoming as the rose. It is a glorious prospect which opens before our eyes.—The immense wildernesses of the West are to be peopled by men, free, civilized, and christianized.—Schools of science will be opened, and Temples to the living God erected, in places for ages accustomed only to the howlings of wild beasts, and the war-whoop of the Savage.

This new Presbytery has published a very interesting address, which we are sorry that on account of its length we cannot insert. The substance is this—They deem it proper on such an occasion in an address to their fellow-citizens, to develop the design of their Association, and call their attention to subjects deemed by them of everlasting importance—The design then, is not to build up a party; nor to devise means of earthly aggrandizement; nor to subvert civil government; but to afford mutual counsel in discharge of the important duties of their office; to encourage each other to be zealous in the cause of the Redeemer; to consult for its advancement, and for the best interests of society. They are charged with the interests of a kingdom which has no connection with human policy, knows nothing of intrigue and ambition, and interferes not with established rule and authority; but is simply and wholly spiritual, and has for its object to make men happy here, and prepare them for eternal glory.—They then appeal to history for evidence of the salutary effects of vital christianity; advert to the promise in scripture of better days; and with much anima-

tion describe the happy results of Bible Societies, and Missionary labors in the present day—After this commendation of the christian religion, the Presbytery, descending to particulars, powerfully urges on parents the duty of educating their children, and in open and manly terms reproves prevailing vices, such as, a spirit of revenge, profaneness and blasphemy, disregard of the Sabbath, gambling, intemperance, and licentiousness—The destructive effects of these transgressions are pointed out; and in view of these evils as they affect the present peace and everlasting welfare of men, the Presbytery calls on their fellow-citizens to turn from the ways of sin, to serve the living God; to escape the pollutions of the world, and so obtain a crown of glory that fadeth not away.”—There is increased attention to religion in all that Territory.

Several Societies have lately been formed in North Carolina, for the promotion of religion. A Female Religious Tract Association has very recently been established in Cabarrus county, of which more than one hundred ladies have become members. A Sunday School for the instruction of Africans, has been in existence for more than a year in that region, and has already produced happy effects.

A very considerable Revival of Religion has taken place in Greensborough, Vermont. It was produced by the instrumentality of a Sunday School. More than a hundred have been hopeful subjects of this work. Boothbay, in Maine, has been visited with an effusion of the Holy Spirit—In Washington county, Pa. after a season of deep decline, the word of the Lord is made quick and powerful.

In the State of Ohio, the Protestant Episcopal Church seems to be rising rapidly in strength, and increasing in zeal. Two Clergymen of that denomination, Messrs. Searle and Chase, have, during the last year, organized a considerable number of Parishes. Their Reports afford evidences of great zeal on their

part, and of very encouraging success.

The report made by a Missionary of the prospects of religion in the Illinois Territory, is really flattering. Many Missionaries are needed to supply the destitute in our new settlements.

AGRICULTURAL.

It is generally known, we presume, that an Association exists among us, under the name of “*The Virginia Society for promoting Agriculture.*”—Associations of this kind have been, in the highest degree beneficial in other countries, by embodying the knowledge of experienced cultivators, and diffusing it among those engaged in the most honorable and useful employment of tilling the soil; by directing and prompting to experiments, which have resulted in very important additions to the science of Agriculture; and promoting to a wide extent, a spirit of improvement among farmers. It is not possible to travel in Virginia, without perceiving, and feeling the necessity of efforts in this way among ourselves.—Many thousands of acres of land lie now in a state of perfect exhaustion, and the former owners have gone to people other regions. We rejoice then in the existence of this Society; and especially on learning that it ranks among its members some of the most scientific farmers in the State. The Officers for the present year are, John Taylor, *President*; Wilson C. Nicholas, *Vice-President*; Jno. Preston, *Treasurer*; Jno. Adams, *Secretary*; Samuel G. Adams, John Patterson, James M. Garnet, Thomas Marshall, and Littleton Waller Tazewell, *Assistant Secretaries*; John Marshall, Wilson C. Nicholas, John Coalter, and John Adams, *Corresponding Committee*.

NOTICES.

THE BIBLE SOCIETY OF VIRGINIA will hold its Anniversary at the Capitol on the first Tuesday in April.

THE PRESBYTERY OF HANOVER will meet at Tarwallet Church, in Cumberland County, on the last Saturday in April.